SUGGESTION

"Man's whole education is the result of Suggestion."

VOL. X. No. 2. CHICAGO, FEBRUARY 1, 1903. $1.00 PER YEAR.

A CLINICAL CASE.

BY HERBERT A. PARKYN, M. D., 4020 DREXEL BOUL., CHICAGO, ILL.

(Republished by request.)

Mrs. T., age 36, mother of three children, presented herself for clinical treatment with the statement that she expected shortly to undergo an operation for a laceration of the cervix of the uterus, which had occurred at the birth of her first child some ten years before. She was in extremely poor health, and had been advised by a friend to attend the clinic, thinking we might be able to "build her up a little" and improve her mental condition before undergoing the operation. The patient said she suffered from constant headache, dyspepsia, constipation and nervousness. In fact, her trouble had been diagnosed by her family physician as nervous prostration, which, together with all her symptoms, were said to be due to the laceration of the cervix. She had been assured that the operation was necessary and that she could never hope to be well until it had been performed.

Before coming to the clinic, the patient had consulted her physician, and he agreed that she might receive some "temporary relief" from the suggestive treatment, and sent her to the school with a letter of introduction, asking us to do our best for her until the time set for the operation had arrived.

The patient was accepted for treatment, and the history of the case showed that she had never enjoyed robust health; that she had been constipated as long as she could remember, and that menstruation had always been painful up to the birth of her first child, at which time the laceration occurred. Her immediate symptoms were poor memory, poor concentration, insomnia, great nervousness, easily fatigued, severe and almost constant headache, dread of impending danger, melancholia, impaired vision, slight deafness, nasal catarrh, lack of appetite, cold hands and feet, weak and rapid pulse (96), dyspepsia, constipation of twenty-five years' standing, weak back. The patient's breathing was seen to be shallow and hurried, and close questioning brought out the fact that she drank not more than one pint of fluids per day. She had received medical treatment from several different physicians and had taken the scores of different mixtures which had been prescribed. She had also taken six months' osteopathic treatment, but we could not discover that any one she had

consulted had spoken seriously to her about the "life essentials."[1] Prior to her treatment at the clinic of the Chicago School of Psychology nothing had benefited her.

Having taken the history of this case before the students in attendance, I asked the patient to leave the room for a short time. I then addressed my class as follows: "I am glad to have such a case to present to you as the one you have just seen, for it is one of a type very frequently met with in practice and one with which I feel certain we shall have very gratifying results. I believe that the course of suggestive treatment we are about to begin with this patient will completely cure her without an operation. By this I do not mean that the laceration will be repaired by suggestion, but I firmly believe that the laceration is not the cause of this patient's symptoms, and that every symptom of which she complains will disappear under treatment here, although the laceration will continue to exist. I believe the laceration is merely a symptom of the same cause from which her headaches, constipation and all the other symptoms arise. In my judgment this patient is suffering from imperfect nutrition, which has existed nearly all her life, owing to her failure to partake properly of the life essentials. All her symptoms are symptoms of deterioration, due to the failure of nutrition, and the laceration was made possible owing to the insufficient nutrition supplied to the uterus. The majority of her symptoms antedated the laceration, and the accentuation of these symptoms in recent years is due to the gradual decline which has been going on for over a score of years.

(1) See clinical report in November, 1903, issue of magazine.

Even should this patient regain perfect health under our suggestive treatment, I should advise her to undergo the operation, for at least two reasons. First, because the patient believes so firmly that the operation is necessary; secondly, because ordinary, professional courtesy to the physician who sent her here for treatment demands that we should respect his diagnosis and that we should do nothing that would shake her confidence in him. Should this patient get entirely well under our treatment she is liable to run down again, physically, so long as she knows that the laceration exists, and as the necessity for the operation has been so firmly impressed upon her it would probably be advisable to have it performed after she is built up, for she will then feel that she is a perfectly sound woman again. I doubt if she would ever feel confident that she had been restored to perfect health if the laceration were given no further attention.

We shall proceed, therefore, to treat this patient as a "typical case;" attribute all her symptoms to general deterioration following failure to partake properly of the life essentials; impress upon her the idea that, when she has been built up, all that will be necessary to make her a perfectly healthy woman again is the operation; that the operation is a simple one and that she will be out of bed and around within a few days after it is performed—a perfectly healthy woman."

The patient was recalled for treatment. She was placed in a reclining position on the Allison table, which is very convenient for giving suggestive therapeutic treatment, and I said to her earnestly: "Mrs. T., we have discussed your case carefully and are convinced that the treatment you are about to begin will

benefit you greatly. Without doubt we can build you up; relieve or modify your immediate, distressing symptoms and bring you into such an excellent mental and physical condition that, when the slight operation you are to undergo has been performed, you will be a perfectly healthy, sound woman. In fact, you will probably enjoy better health than at any previous period in your life. All we ask is that you present yourself regularly for treatment and carry out carefully any instructions we may give.

There are three important things required by every living thing on the face of the globe, and every human being who would have good health should partake of these three things in certain proportions. Failure to partake properly of these things which we shall call the 'life essentials,' invariably results in poor health. The three essentials are air, water and food.

We find that during the greater portion of your life you have failed to help yourself properly to at least two of them —air and water—and this negligence has prevented you receiving sufficient benefit from the third—food. In fact, your failure to breathe sufficient air and drink sufficient fluid has prevented you from digesting and assimilating your food properly, and the result has been constipation, painful menstruation, headaches, lack of strength, nervousness and even the laceration, which, probably, would not have occurred had the tissues of your body been properly nourished when your first child was born. From the moment you leave here to-day, however, you will begin to help yourself systematically to the two neglected life essentials—air and water—and it will be but a short time until you will be able to digest thoroughly every article of an ordinary wholesome diet. As soon as you are able to digest your food more satisfactorily you will begin to pick up in strength. The amount of good blood in your body will increase and every cell will be nourished better. Every tissue will grow stronger. The constipation, headaches, and nervousness will disappear and you will then be able to undergo the operation with ease and permanent benefit will ensue."

The patient was then given explicit directions about drinking and breathing, as outlined in the clinical report in November SUGGESTION and given in lesson XI of "the Special Mail Course." Briefly, the patient was instructed to practice deep breathing frequently each day for a few minutes at a time, and the necessity for drinking sufficient fluid was impressed upon her. She was advised to take about two quarts of liquids each day, the liquid to be taken in small quantities at a time but taken frequently.

She was shown some of the effects which could be produced through auto-suggestion, instructed in its proper use and urged to employ the auto-suggestions and take a few deep breaths every time she took a drink of fluid. For instance, when taking a sip of water, she was to remember that it was to increase her secretions, remove the waste material from her system, help her to digest her food and move her bowels at a regular hour every morning. In other words, she was asked to will, as often as possible, that the condition she most desired should be produced.

When I was satisfied that the patient understood the directions thoroughly, I proceeded to induce the suggestive condition (2). The patient was made to relax

(2) For minute instructions, see page 32, lesson V, of the Special Mail Course.

every muscle and close the eyes. Perfect quiet was obtained in the room and gentle stroking was made over the patient, beginning at the head and extending to the feet. This was kept up for a few minutes and the suggestive condition produced. In this condition every suggestion has an exaggerated effect upon the mind of the patient, and it is possible to direct the patient's thought forces strongly into any organ or portion of the body. Suggestions were then made to the patient. I reiterated what she had already been told and suggested hunger, thirst, sleep, health, happiness, etc. Told her to eat lightly of the food she had found to agree with her best, but that in a few days as the secretions improved in quality and quantity she would be able to digest and assimilate every article of ordinary diet. I placed my hands on different parts of the body in order to emphasize the suggestions at the time they were given. After five minutes' suggestive treatment, I lowered the patient's head for about one minute, in order to stimulate the brain. This is easily accomplished on the Allison table by pressing a little spring with the foot, which allows the head of a patient to be brought a little lower than his feet, without necessitating the least change in his position.

After raising the head again the patient was allowed to rest quietly for about two minutes and was then told to arouse. She aroused feeling better, brighter and more hopeful, and declared that a headache, which was present when she came, had disappeared. She left after promising to follow every suggestion and return regularly for treatment.

The result in this case was eminently satisfactory, even remarkable. The patient's bowels moved normally on the second day after the first treatment, and the patient began to sleep soundly every night. The march to health was steady, and at the end of two months every symptom, except the laceration of the cervix, had disappeared. The patient was able to eat anything and everything; her bowels moved regularly every day. She gained in strength and weight. The total increase in weight in two months being eleven pounds. Every symptom of nervousness disappeared and the patient declared she never felt better in her life.

Everything was now ready for the operation. Even the day on which it was to be performed had been set and the patient was dismissed with the request that she should call to report after the operation.

We saw nothing of her for about six weeks when she called to inform us that she had decided not to have the operation performed.

Her husband, finding she was enjoying better health than at any time since he had known her, was loth to have her go through any ordeal that might interfere with her excellent health and decided to take her to an eminent specialist in this city to obtain his advice on the matter. This physician, after questioning her about her general health and making an examination of the laceration, said he certainly would not advise an operation.

The result in this case confirmed our diagnosis, and although a year has passed since the case was dismissed, the patient is still in excellent health, and owing to the changes in her habits of living and thought, is likely to retain it for many years to come.

This is only a single result among scores of similar ones which have been

brought about at the clinic through the use of suggestion alone.

Every day scores of patients suffering from similar troubles are undergoing operations which could be avoided if our physicians would only investigate the advantages and effects of suggestive therapeutics and make a study of the daily habits of healthy persons.

There is nothing unscientific or mysterious about suggestive therapeutic treatment in competent hands, and, when we realize that it is the force upon which every system of treatment depends for almost every cure made, it becomes a matter of wonder that its study has been so long neglected and that, even with our present advanced knowledge of the science of suggestive therapeutics, so many physicians are apt to turn away from it and without so much as investigating its claims; pronounce it "Quackery" or "Humbuggery."

Well! "Everything finds its level at last," and from the successes that are being scored by those who have studied and applied suggestive therapeutics, it would appear that the time is not far distant when those that are so narrow and blind as to refuse to study the science will, in turn, be looked upon as Quacks and Humbugs. Personally I believe in the efficacy of medicine as an adjunct in the treatment of some cases, and occasionally prescribe it myself. But having witnessed the cures of thousands of patients who were treated by suggestion alone, I have nothing but pity in my heart for the physician who believes it necessary to administer drugs to every patient for every symptom, and I feel sorry for the head of a family who calls such a physician to attend his dear ones. A physician that has made no study of suggestive therapeutics is not in a position to treat his patients to the best advantage. Laymen are beginning to realize this fact, and many of them are already calling in the practitioners of natural healing in preference to the drug-giving doctor, or are employing physicians who have been broad enough to cast aside prejudice and investigate the wonderful powers of suggestive therapeutics as an aid to the treatment of disease.

"Cheerfulness and sweetness of disposition are often as great force in trying situations as sheer intellectual ability. The power of restraining one's temper under provocation, of looking on the bright side of things in discouraging circumstances, and of not construing a difference of opinion into a personal matter, is one of those choice attainments whose winsomeness men almost universally recognize."

Encouragement.

There is always a way to rise, my boy,
Always a way to advance;
Yet the road that leads to Mount Success
Does not pass by the way of Chance,
But goes through the stations of Work and Strive,
Through the valley of Persevere;
And the man who succeeds, while others fail,
Must be willing to pay most dear.

The inner side of every cloud
Is bright and shining;
And so I turn my clouds about,
And always wear them inside out
To see the lining.

—*James Whitcomb Riley.*

ANOTHER WORD ON FEELER AND KNOWER.

S. F. MEACHAM, OAKLAND, CALIFORNIA.

In a previous article, I had a few words to say on the general principles involved in the conception of feeling and knowing as being really but different aspects of the same chain of events. There is another side of the question that I thought might be of interest.

Some one says to me, "Well, do these two aspects never agree? Is Feeler always wrong?"

No, by no means. There are times without number when he is right, but the trouble is, he is more likely to be wrong. He is always so certain that he is right, that so long as Feeler is dominant, there is no possibility of convincing him that he is wrong.

Take a Religionist who believes in sudden conversion, and who bases that belief on his experience, as he calls it, which you will find to be his feelings, and try to convince him that he is in error when he tries to force all men into his mould and to have his experiences, and you will see how impossible a task you have undertaken.

Or, take a Christian Scientist who goes on his restoration to health as an argument for all the claims of his school. Examine this claim and it turns out again to be his own feelings he is consulting. Try to show him that his restoration to health can be accounted for in many other ways, and in no way can convince Reasoner (or Relationer) that because he got well by following the advice and teaching of that School, hence, all, or most of their theories and explanations of that recovery are correct. Try this experiment, I say, and you will see that the task is an impossible one. He will immediately retort to all that you can advance, "Well, but I know what my own experience with *all other beliefs* was and also how rapidly I improved from the first here, so there is no way out of it;" and really there is not *for him* so long as he merely feels.

He must cease to confine his attention to the way that particular chain of events *affected him as a Feeler,* and look at them from a broader standpoint. He must see them in a wider relationing and endeavor to spell out their meaning when connected with all he can compass with his mind as in any way related, ere he can find an explanation that can in any way satisfy a Knower, or that harmonizes with a wider experience of the many constituting the great whole to which he belongs, whether he will or not.

Take a New Thought man, a rabid Politician, a Scientist endeavoring to establish a theory, a Hypnotist, a Suggestionist, or anyboly else, for that matter, who is limited by something else besides the truth only—anybody under the influence of some mood or sentiment and you will meet the same result—failure.

These people while relationing may be more or less active, and in some cases very active. But it is under the dominancy of their characteristic mood, for any pet theory or belief becomes such as soon as accepted unquestioningly and allowed to guide future thought and action. Knower must not stand on the shoulders of Feeler, but on the broadest possible setting to all experiences. By Knower I do not mean a dogmatist, one that claims to be right, but simply one that refuses to be con-

trolled by his own personal feelings, as he has learned that this aspect is always exaggerated, and that the relational aspect is but the other side of the same occurrences and not something different. Feeler is both blind and deaf to an outside world. Knower alone has eyes and ears for the objective.

Is Knower then always right? No, and he knows that fact. He realizes that he is never wholly right, as there must always be many aspects of every question that he cannot hold in his mind, and about which he knows nothing. He realizes that nothing exists alone, and that to know anything wholly, he must know everything—which is an impossibility, now and evermore. Feeler cannot in the very nature of the case see things in this light, for feeling must, to be feeling at all, be purely personal.

But is Knower not compelled to deal with feelings? If he does not, what does he deal with?

These questions are born of the old conception of feeling and knowing as two things, not one. We have even gone so far as to locate reason in one portion of the brain and feeling in another, forgetting that what we have been calling reasoning cannot go on unless we are aware of what we are reasoning about, and this very awareness constitutes feeling. Neither can we feel, in the sense I am using the term here, without at the same time knowing that we are feeling. Feeling, awareness, and consciousness are to me necessary to each other. Unconscious feeling, about which we now read so much, and unconscious knowing, are to me unknown matters. Whether they exist or not I do not know, nor can I, as they must be known before I can possibly know even that they exist. So you see that the above questions are without meaning. Knower and Feeler are not two but one. They are the outside and the inside of the same thing. Even this does not express the literal oneness that exists, for they are really not two sides even, but one active event both felt and known at the same time.

In feeling, the awareness is of how that activity is affecting me, and in knowing the awareness is of the relations and meaning of that same identical event.

How is it that the awareness is not always the same?

Because the mechanism of manifestation is not the same in the two cases. To me there is an unmanifested element always present. The real person, or self, is never wholly manifested at any one time. Manifestation, as I have already said, takes place through mechanisms, and the nature of the machine, while it cannot alter the true nature of the thing manifesting, can and always does determine the amount and kind of expression that can take place through it. Segments only of the real self are expressed at any one time. There is clearly a plain difference between what I really know and what I actually use in any action. I act from what is *in my self-consciousness at the time of action,* and that is always a question, not so much of what I know, as it is of *through* what I am *at the time* knowing and acting. It is really a question of planes of knowing and acting.

Any one who will analyze his action after he has done something when he fully realizes he actually knew better, will find that he did choose and act (or express) according to all that was available at the time, that is, all that was in his self-consciousness. But he, and possibly everybody else, knows that he really knew bet-

BOSTON MEDICAL LIBRARY JAN 17 1902

ter; but where were the other segments of knowledge necessary to a more perfect, a more harmonious action? He, the real self, must have been in possession of them, yet they just as clearly were not in the self-consciousness of the material manifestation. To me, it is not a question of knowing, but of the mechanism through which the knowing must be utilized on any plane. There is plenty of evidence that can be had that knowing and feeling can take place apart from the present material body and brain, even after they have long since been burned and utterly destroyed, yet it is equally true that most of us are far more interested in the knowing and feeling that takes place in connection with the present existence. But we cannot know this well, or correctly, until we have learned that there is more of knowing and feeling than can be expressed through the mechanism of brain and body at our command *at any one time.*

The slave to tobacco, whisky, or sensuality, knows all about the evil effects of excessive indulgence, yet he may know equally well that he actually chooses the only course possible *if he must act at that time,* as only a portion of his knowledge is available, owing to the influence of his mood at the time. So here we are again face to face with the influence of the aspect of feeling rather than knowing, and of its narrowing influence on life and conduct. Our feelings determine our moods, our moods control our attention, our attention controls recollection (not memory), and recollection limits our possible choice to what we recollect at that time.

What is the remedy?

Learn to center the life on knowing, on relationing broadly, and not on feeling. The broader aspect of the former means, literally, greater possibility of manifesting what the real self actually knows. It enables more of the real knowledge to be present in consciousness when the choice of action must be made and thus enables the actor to keep in closer harmony with environing demands.

There is a vast difference between attempting to talk about what has never been manifested, and what has been manifested, and which we know full well we still actually know; but which is not conscious, hence not available now.

All these questions are explicable on the theory of real oneness of feeling and knowing, but with these limited and colored by the machine used at any time. The self and his machines are two; but the self is both Feeler and Knower at the same time, using first the machine of dominant personal aspect, then that of dominant relational aspect, yet himself *one* all the time.

When I speak of the self and his machine being two, I do not mean that they are unrelated, or that there may not be something back of them that unites them into a oneness, but simply that the self can and ultimately does exist without the body that we see and know now.

As to what we call this portion where the unmanifested exists, really makes no difference—we may call it the subjective self, the subconscious self, the subliminal self, or anything else, provided we keep in mind what it is we are talking about and its relations to the conscious segment.

Get health. No labor, pains, temperance, poverty, nor exercise that can gain it must be grudged; for sickness is a cannibal which eats up all the life and youth it can lay hold of, and absorbs its own sons and daughters.—*Emerson.*

EPIDEMIC MANIAS: A STUDY IN SOCIOLOGY.

BY W. B. HINSDALE, A. M., M. D., ANN ARBOR, MICH.

The term epidemic has two meanings. One of them is the strict, technical meaning which limits it to contagious or infectious diseases and refers to their dissemination, more or less general, throughout a district or community. The other meaning allows its use in referring to diseases not of germ origin and to mental, moral, and social phenomena as well, provided they are quite prevalent.

To illustrate the technical sense, scarlet fever may be instanced. It usually affects a number of individuals in a community and is supposed to be communicated by means of some material property of the infecting cause borne by a physical agent.

To illustrate the other meaning of epidemic, which is the one used here, its non-technical though more etymological meaning, we will suppose someone to yawn repeatedly in the presence of a number of people. Very soon some of the others will do the same or have a desire to do so. If one child affected with chorea or any nervous irritation, a feature of which is violent, rhythmical, spasmodic motion, be allowed to associate indiscriminately with a large number of other children, it will not be long before others of the group will begin to make the same motions as the one actually affected. The same may be said of stammering and squinting. These almost unconscious imitative responses are sometimes said to be induced by "suggestion." They illustrate one of the simpler forms of suggestion.

The same may be said of expression of favor or displeasure in a crowd, as cheering, clapping of hands, hissing, etc., which are not, however, exclusive human peculiarities. If one dog howl at night, very soon many other dogs of the neighborhood act upon the suggestion, and there is a general audible expression of canine emotion. We may say, in the non-technical use of the word, of these general responses to an exciting example that they are epidemic. Stampedes, "rushes," political demonstrations, religious revivals, migrations, forms and manner of dress, amusements, crusades, strikes, sometimes war, and many other forms of general movement or demonstration are familiar examples.

The word mania may also have its technical and loose meanings. In this connection we will have to regard it as an abnormal condition of the mental faculties manifesting itself by great exertion of nervous action. As a strictly medical term, it implies an abnormal mental state symptomatic of some functional or organic change in bodily tissue. But we hardly mean that when we speak of the tulip mania, the golf mania, the dueling mania, the suicide mania, the dancing mania, the mania for wild financial speculation, and similar, general spasmodic neuroses, although sometimes such phenomenas have serious aspects. In mania there is a complete or partial loss of power of self-control of longer or shorter duration.

By epidemic manias we mean, then, explosions of nervous energy, uncontrollable by will, manifesting themselves among a number of people in common association,

excited by some emotional stimulus. This stimulus or exciting cause may affect each individual of a whole company of people, or a number of them, and in that way become epidemic; or it may excite one peculiarly susceptible person and be communicated to others by suggestion. This latter is the usual method.

One who watches an audience listening to a public address will see the applause coming sometimes as a spasmodic outburst from the mass, but usually he observes some single individual, who is impelled to swing his hat or clap his hands, initiate the outburst, it becoming general by imitation. Sometimes, no doubt, an epidemic mania may be spontaneous with each individual affected, but this must be unusual. It is largely imitative, as in case of the children affected with St. Vitus' dance or in imitative yawning.

In times of religious and political excitement, it is usually the highly emotional person who begins to manifest, by some outward demonstration, that his feelings are moved upon. The next to follow are the ones who are not sufficiently susceptible to be moved by the primary influence, but just lack the confidence inspired by the example of the more excitable. How far the emotional nature of some individuals is susceptible to primary and secondary influences they cannot state themselves, but all persons who are normal are, to an extent, emotional. The resistance to emotional influences depends upon the emotional development of the individual, his powers of self-control, and the energy of the exciting cause. Some people are of highly emotional temperament, but are not touched by religious appeals. They may be intensely intoxicated with political enthusiasm, or be moved to weeping by music. Others are particularly susceptible to religious excitement. Maudsley says that humanity is contained in the individual. Whatever acts one man has perpetrated, each man has in him the potentiality of performing.

As a rule, the farther an individual and society be removed from the high planes of social development, the more they are under control of emotional influences. The savage is the most emotional of men.

The North American Indian, stoical and taciturn as he may have appeared, was really highly emotional. Nervous diseases were epidemic with his people to an almost unparalleled extent. He makes no exception to the general class of untutored men. What has been affirmed of him applies to the Australian, the African, the South Sea Islanders. What was true of them was true of our ancestors, the ancient Britons and Saxons. A Russian traveler describes the Tartars and Lapps as a most nervous class of people. When one shocks them with a sudden noise they almost fall into convulsions. Dr. Daniel G. Brinton says, in speaking of development of mind through organisms, that the emotions precede the reason in point of time. This is confirmed by daily observation. In point of development, the savage and uneducated is upon about the same level with the child of their enlightened brother, and the child is vastly more emotional, and has a very much more acute nervous organism than the man of the same culture level.

Thought tends to lessen and annul the emotions, and the more self-conscious and intellectual a man becomes the farther he removes himself from excitable influences and the greater resistance he acquires to emotional mania. What a man in the lower grade of development ascribes to the supernatural, one in a higher grade, owing to his greater knowledge, accounts

for as being due to natural causes. The farther he gets from his primitive state the less frequently he sees in things unnatural manifestations. While the brain responds by thought, feeling, instinctive and reflex acts to almost everything in the universe outside it and to everything within, with advancing general culture, the intellect and judgment become more and more developed and the emotions are held in abeyance. The history of our race is replete with accounts of whole crowds, and in fact of nations, who have gone mad. The narration of these epidemics cannot be undertaken in the limits of a brief paper. We will have to employ the few remaining moments to a partial explanation of the cause and citations of a few illustrations. They can be accounted for largely upon physical and psychological grounds. I would assign as the predisposing cause a highly developed or an uncontrollable emotional disposition that nature implanted in the human breast while reason was still incipient. Furious epidemics have occurred among both savage and civilized classes due to religious excitement. Those that have occurred among civilized peoples can be accounted for by the hereditary transmission to them from uncivilized ancestors of the highly emotional disposition, or by their reversion, perhaps by atavism, to a mental condition somewhat primitive. In case of uncivilized people, as already suggested, emotion is their most developed and dominating mental trait. The tendency of these outbreaks is with us and in us today. Sporadic examples are common. An illustration is a mob of excitable men wrangling in front of a manufacturing establishment and perhaps doing violence to person and property because they want a cent or two added to their wages, that the whistle blew one minute late for noon, or that some person distasteful to them has been employed to work in the same establishment.

The belief in witchcraft still lingers, but is prevented from becoming epidemic, as it formerly did, by the wisdom and will of the governing few who have, by the processes of evolution, advanced from a purely emotional mental plane to one characterized by more intellect and reason.

Dr. Brinton describes the antics of the primitive American medicine-man in the following language: "With skill not inferior to that of the jugglers of India, they could plunge knives into vital parts, vomit blood, or kill one another out and out to all appearances, and yet in a few minutes be as well as ever; they could set fire to articles of clothing and even houses and by a touch of magic restore them instantly as perfect as before." Father Bautista says: "They can make a stick look like a serpent, a mat like a centipede, and a piece of stone like a scorpion." One of the most peculiar and characteristic exhibits of their power was to summon spirits to answer inquiries concerning the future state. This was practiced all the way from the Eskimo to the Mexicans, and the Indian was not, by any means, the only savage man who could practice necromancy or invoke the mediation of spirits as skillfully as the most accomplished sleight-of-hand performer or the best spiritualistic medium of our own time. A seance is thus described: A circular lodge of stout poles planted in the ground and covered with skins becomes the cabinet. The jessakeed enters, closes the small hole, and begins his incantations. The lodge trembles, the strong poles shake and bend as with the combined strength of a dozen men; strange, unearthly sounds, now far aloft in the air, now deep in the ground,

then approach nearer and nearer. The priest announces the presence of the spirit and is prepared to answer questions. The replies come clear and correct, although profoundly ambiguous and sufficiently Delphian in character to satisfy the priestesses of ancient Greece.

Not only do savages, but civilized thousands, stake their faith and hope here and hereafter upon these manifestations. Call it animal magnetism, mesmerism, or what you will, do not forget that the modern medium not only has his prototype, but his equal, low down in his savage progenitor. Divination, presentiment, "second sight," visions, prophecy are psychic phenomena, if not due to deception, common to all grades of culture. I shall presently refer to the dancing manias of the thirteenth and fourteenth centuries, and when I do so, please compare the description with that of Father le Jeune, made in 1639, of a three days' festival at a Huron village: "Towards the close of a vigil of three days and three nights, which was marked by all sorts of excesses, all the participants seemed suddenly seized by ten thousand devils. They ran howling and shrieking throughout the town, breaking everything destructible in cabins, killing dogs, beating women and children, tearing garments, scattering the fires in every direction with bare feet and hands. Some of them dropped senseless, to remain long or permanently insane, but others continued until worn out by exhaustion. During these orgies not unfrequently whole villages were consumed and the total extirpation of some families resulted."

It must be borne in mind that such recklessness is not uncommon, as is attested in the Jesuit relations and elsewhere, and that it was always associated with some religious impulse. All the war-dances, snake-dances, and other celebrations of the Indians were religious ceremonies. The most of the wars of savagery and some of those of Christendom are epidemic, religious, nervous explosions.

The dancing mania of the Middle Ages (fourteenth, fifteenth, and sixteenth centuries) is a monumental example of the grotesque fanaticism that seized the population of entire states and convulsed thousands of them into the grave.

The mania for the elixir of life stimulated some explorations in this country that possibly advanced civilization somewhat incidentally, though such was not the intention of those who sought the fountain of youth.

The belief in witchcraft is as old as the belief in being possessed by the devils or controlled by guardian angels. Sir John Lubbock says: "We cannot wonder that savages believed in witchcraft, since even the most civilized have not long, nor entirely, ceased to do so."

The last tragedy in the history of witchcraft was enacted in our own country. Everyone is familiar with the Salem cases. In the convictions of the accused, phantom testimony was received and the mental weakness of the tribunes of law, the pulpit, and the doctors of medicine that was manifested during the trials bespeak the prayers for forgiveness of our people for a thousand years.

The Crusades, a series of attempts during the eleventh, twelfth, and thirteenth centuries upon the part of European Christendom to rescue the tomb of our Savior from the infidels of Asia, illustrate a strange commingling of misguided religious zeal, mercantile greed, and desire for political revolution and aggrandizement. Hypnotized by appeals to religious emotions, deluded by promises of great spirit-

ual and temporal rewards here and hereafter, millions of men, women, and sometimes children left their bones to bleach upon the highway to Palestine, were sold in the slave-markets of Alexandria and Algiers, or, returning, brought their decrepit bodies as carriers, to distribute over the Western World, where they had been unknown before, the germs of malignant diseases. They exchanged an epidemic of mania for smallpox, cholera, syphilis, the plague, leprosy, and other dread pestilences. The Crusades were carried on, nominally, in the interests of Christianity, but the fact is, the real appeal to go and the responses to the appeals were the loud and distinct proclamations that men had not grasped the spirituality of what they professed, that they were, after all, actuated by the not unnatural, but slightly modified, instincts of their barbarous ancestors. The laws of evolution and development of mind account for them all.

The roaming instinct, the desire to expiate sin by prodigious physical feats, to drive out devils and win the favor of the gods, to secure gain without value received, highly active emotional powers with reason not fully developed or inhibited, all elements of the barbarous mind and still capable of being aroused into activity in the minds of the average European of the age, are a few of the predisposing conditions to the moral epidemics of the times in question.

We speak, sometimes, of human depravity or degeneracy as if it were some decay or pathological change in human nature, when the truth is they are reversions to a previous type of excitations or proclivities that have been latent for a few generations. Men are not much higher in the scale of development than their fathers, and it is but a step from the beginning of human activity to the present.

The most appalling example of epidemic mania in modern times was the railroad strikes that occurred between 1881 and 1894. The losses in money resulting from these catastrophes was over three hundred millions. (Wright, "Practical Sociology" p. 293.) The loss of life was considerable, the social discomfiture and the blot upon our American civilization was, perhaps more humiliating than the Salem witchcrafts. In the city of Chicago alone in one brief epidemic a hundred thousand people were involved at a cost of eighty millions (1894).

We cannot stop to cite other examples illustrative of our subject. The ætiology of these wonderful phenomena, the prophylactics, the treatment, and the general sociological conditions incident to them would occupy unlimited time. They present questions to the medical man for philosophical contemplation and inquiry. Politicians, ministers of the Gospel, college professors, editors, demagogues, societies, and sociological clubs have assumed it to be their province to clear the social horizon of this kind of clouds. Their efforts will not succeed until they witness somewhat clearly the view as seen through the physician's eyes. Probably wild religious fanaticism will not stimulate, again, masses of men to the extremes that have been witnessed in the past; but the workingman's problem, the explosions brought about by misguided promoters and political mountebanks, and even the misapplied energy of certain well-meaning but indiscreet enthusiasts are still in the acute stage, and may well engage the thoughtful attention of men of our profession.—*From The American Physician.*

Some people wrong the world by judging everybody by themselves.

DO THE DEAD RETURN?

BY E. ELLSWORTH CAREY, SAN FRANCISCO, CALIF.

In the November number of SUGGESTION, under the heading "Experiences," appeared a communication from Chas. W. Austin, of Detroit, Michigan, entitled "Spiritualistic Experiences at Home." Mr. Austin's article is a valuable contribution to psychic literature, and I believe that the account is a correct statement of certain phenomena witnessed by him. I advise everyone interested in psychology to read the article. Mr. Austin states, to be brief, that he, his wife, her sister and niece, experimented for three years, sitting as a "dark circle," and that the following phenomena were noted: At first "the tiny spirit-rap;" then loud raps from the walls and ceilings, distant portions of the house; doors would open and close; small, white lights appeared in the darkness; the table that was used would be lifted from the floor without contact with their hands; "solid, tangible hands" would appear and touch the experimenters; articles would be taken from one person and passed to another; finally, conversation was held with "invisible departed friends."

Mr. Austin declares that "to us spiritualism is now an established truth."

I know nothing more of this series of experiments than is contained in the article mentioned, and I do not know Mr. Austin. I am quite convinced that the statements made by the gentleman are based on facts, and that the phenomena appeared exactly as described in his article. The only question at issue is regarding the theory of causation. Mr. Austin believes that departed spirits are responsible for the various strange operations. Is it not possible that we can find another theory to fit these facts, without resorting to the supernatural? Is science at bay at last, and have we reached a point in human progress where natural law is useless? I do not think so.

Let me illustrate. Over in the interior of China, an eclipse is thought to be caused by a dragon attempting to swallow the sun or moon. When an eclipse commences, the people shout, "The dragon is swallowing the sun!" At once all the tom-toms and gongs are beaten throughout the country side, and what is the result? Why, the dragon is frightened away, and the sun or moon is saved. The Chinese always explain an eclipse that way.

Is the rest of the world any more rational? For thousands of years, all phenomena out of the ordinary were attributed to spirits, demons, genii, devils, etc. This superstition still lingers, and today there are those who think all unusual psychic phenomena are caused by spirits of the dead.

One man says, "Why, I know spiritualism is a reality; did not a medium show me a message in my brother's handwriting —my brother, who was dead before she was born? The medium never saw my brother's handwriting." And this settles the matter. The medium never saw his brother's handwriting, and therefore a spirit wrote the message. By such reasoning is the theory of spiritualism supported.

I would like to give a word of advice to those investigating spiritualism.

In the first place, study the subject in all its bearings. Do not jump at conclu-

sions. Read the wonderful book called "The Phantasms of the Living." This book will open the eyes of many, and assist in guiding the student to logical conclusions. No one has any right to have an opinion on psychic matters who has not read another remarkable book called "The Law of Psychic Phenomena." Until a person has read these books, or is familiar with the facts and theories presented therein, he is not in a position to discuss intelligently the subject of spirit return. He has yet to learn the A B C of occultism. It is useless to discuss eclipses with a Chinaman unless he has studied atronomy; and there are thousands of sincere, well-meaning persons in the world who are hugging to their breasts delusions, and one of the greatest of these delusions is "Spirit Return."

"Well," says a reader, "you say you believe in Mr. Austin's statements; how do you account for them?"

I do not attempt to account for everything; I do not attempt to account for the x-ray, or for wireless telegraphy. Certainly, I do not claim that Marconi uses departed spirits to carry his messages across the Atlantic; there are many things we do not understand, but we do not for a moment imagine that spirits cause these things. Here is a proposition that will never be successfully controverted:

Everything of which the mind of man takes cognizance is the result of immutable law; all phenomena perceivable by man is caused by force acting through natural principles on this plane of existence.

The London Psychological Society has outlined a working theory to account for apparitions and all phenomena ordinarily supposed to be of supernatural origin. While we thus have a theory to account for certain manifestations, there is no need to call on "spirits" to assist us.

The natural laws which control telepathy, apparitions, visions, etc., are not fully revealed; but enough testimony has been gathered by the Psychical Societies to demonstrate that telepathy is a fact; apparitions have been produced at will in many cases and the theory of apparitions is perfectly scientific.

Some persons are color blind; some cannot distinguish sounds of different pitch; in the same way, some persons are so constituted that their secondary mind easily receives thought vibrations. A telephone office is full of voice vibrations coming on the wires; the ether is full of thought vibrations, and some persons have a secondary mind that can receive these vibrations and transmit them as words to the everyday consciousness. These vibrations never cease; a person dies, but vibrations from his personality continue on the earth plane forever; a proper "medium" could cause a deceased person to appear to a circle, but it would be subjectively. Even a touch could be felt; hands could be seen, voices heard, etc., but all subjectively. A camera would see nothing, nor would a phonograph record so-called "spirit voices."

This does not account for doors opening, tables floating in air, hair ornaments disappearing and the movement of various articles. But there is no reason to call on spirits for an explanation; does not a magnet attract and repel particles of iron? Why not say the magnet was inhabited by spooks?

The powers of the mind are vast beyond comprehension; we are just on the threshold of great psychic discoveries, and everyone should stand with unprejudiced mind ready for the great discoveries soon to burst on the world.

There is evidence to show that psychic power can overcome gravitation; I have seen a person tossed from the floor to the ceiling absolutely without effort; and there is no reason why chairs, tables, or even a person could not float unsupported in the air with proper psychic conditions. I am quite sure that when the law of thought vibration stands revealed to man that all the phenomena described by Mr. Austin will be understood by every school boy; but granting this, I am also aware that "spirit return" has not been disproven. It never will be disproven. Some day it may be demonstrated that spirit return is possible, but at the present time there is not one fact that will substantiate such a theory. When can the theory of spirit return be considered tenable? When a single fact is presented that cannot be reconciled to any reasonable theory based on natural law. A theory cannot be abandoned that is in harmony with all known facts, and which offers a reasonable explanation for the phenomena in question.

The theory of thought vibration fills the requirements of science concerning all so-called spiritualistic phenomena, and the candid student will not look for some "dragon" as the first cause.

THEORY OF THOUGHT VIBRATIONS.

The theory of thought vibrations embraces, among many others, the following propositions:

That thought is a force like heat or electricity.

That thought is a form of (etheric) wave motion.

That certain persons (sensitives or psychics) can translate thought waves into speech.

That thought waves are indestructible.

That thought waves from a brain continue after the brain is dead.

That thought waves of a deceased person reaching the centers of sensation produce the same effect that would be produced if the dead person were present; when all the centers are in telepathic connection, we hear, see and feel the deceased, just as if he were in the flesh.

That thought waves travel in lines, curves, circles, ellipses, etc., and a thought wave traveling in a circle will periodically cause the same apparition or other phenomena at the same place until the force of the vibrations becomes so modified that the centers are not disturbed.

That distance has no effect upon a strong vibration.

That thought vibrations can be controlled by the sender; that they may be directed to certain persons, and that the subjective mind of another may be influenced at a distance.

That it is possible for one to take to himself strong, helpful vibrations from the ether, and thus insure his success; it is also possible for one to absorb vibrations which cause distress, sickness, despair and failure.

Let us do the most we can to make the home a place where the children shall grow helpful, natural, happier, toward the noblest manhood and womanhood. Let us remember that it is the little things that make up the atmosphere. The unkind word to the child, the little fault-finding, the little nagging—it is just these little tiny things that make the comfort or discomfort of the home.—*Minot J. Savage.*

The more honest a man is the less he affects the air of a saint.—*Grant Wallace.*

THE ANNULAR THEORY.

PROF. ISAAC N. VAIL, PASADENA, CAL.

EDITOR SUGGESTION:

You have invited me to present to your readers a statement of my views as an interpreter of old time thought. My studies during the last thirty years have led me through the trackless wastes of primitive human ideas. In the vast beds of fossil thought it has been my good luck to find some of the most emphatic memorials of a long lost and forgotten human environment. If you could have followed me in this fascinating field of research and could have seen the grand prospect that lies before the diligent investigator, you could not for a moment doubt that mankind spent the cradle-time of their existence under a *great world-roof of primordial vapors;* such as today surrounds the planets Jupiter and Saturn.

You cannot be led at once into this vast arcanum of fossil suggestions; step by step you are led into it as into the penetralia of a hidden world. Then you must retrace your steps again and again, bringing back the fossils you have found, patiently and carefully read the tale they tell, and thus prepare yourself for a deeper and more exhaustive search. The old time memorials you find, when classified and allowed to testify in the world's court of final judgment, will tell you that this earth of ours once had an Annular or Ring System, such as the planet Saturn has now, and that some of the aqueous vapors that largely composed that system hung like a white sun-illuminated cloud canopy over all the earth, except the polar regions.

This shining canopy was primitive man's all-commanding, all-regulating material world-master. It banished the extremes of heat and cold, and made an Eden-world for the infant race. It so moderated the vicissitudes of day and night that the race was practically under the influence of perpetual day as well as perpetual spring. It made all humanity's sky a water-heaven—"a firmament or heaven in the midst of the waters;" and this is the reason that in the ancient thought of all peoples their first heaven, worshiped as a god, was banished from power. Heaven exiled or dethroned means an ephemeral heaven and the fossil tale is told of a vapor canopy passed away.

That world-canopy illuminated the whole earth as an agent or minister of the true sun, and thus we find among all ancient races memorials that tell of a hidden sun—that is, a sun under the control of a superior or concealing power—a sun always in the background of human thought. Surya, the Hindu sun, shone only through *Varuna* the "Coverer" or "Concealor;" and Varuna was called the "regent of the sun." Amen Ra was the oldest name for the Egyptian sun, but the words mean the "hidden sun." In fact the most ancient sun-name of every race so far as I have searched, shows a hidden sun, and a hiding canopy. Even the Greek *Hyperion* was the father of Helios —a fossil that affirms the succession of suns. And then *Shemesh,* the sun of the oldest Scriptures, means a *"ministrant"* or *Sun regent.*

The first chapter of the book of Genesis tells us God placed "waters above the firmament." This hoary fossil tells us that those waters revolved about the earth

as a vapor canopy, for they could not remain above for a moment, unless they did, any more than a stone. These upper waters were the Great Deep of Genesis and the Tihamat of ancient Chaldee thought and which was the source of the *Deluge*. It would take many pages here to show, as it can be done beyond a doubt, that it was the breaking up of this bottomless abyss on high that has impressed on every race the fact of that terrible catastrophe. We are told that the heavens were *"opened"* at the time of the flood, which means that they were closed before the flood, and thus the canopy, and the earth's annular system comes again to view.

We are also told that the rainbow was born as a new phenomenon at the close of the flood. What could hinder its birth then, if the heavens were opened and the hidden sun allowed to peep in? Then, too, that bow was made a sign that no more floods could occur. Why not, since as long as the bow can be found, the sun shines free from canopy control, and hence no more waters above to fall. The fossil tells a tale, an unerring tale of the *evolution of skies,* and through the evolution of skies we are permitted to look back upon the evolution of man.

Thus man saw the last remnants of the earth's ring system revolving about the earth, and we are thus let into the grand shrine of the Annular Evolution of the Earth. If man saw a heaven of vapors, then the earth's primitive waters sent to the skies during the igneous era, existed as a world-controlling agent all through geologic time. The fall of the first or innermost ring made the first canopy, and the first age of aqueous deposits. The fall of the next made the second canopy and the second age; the third made the third, and so on through all time, and the fall of the last ring closed the geologic "ages," and the flood of Noah was one of the inevitable incidents of the time.

What made the "Ages," is a question thus very easily answered, and as I see it, will ever remain unsolved if the Annular theory does not solve it. Some of the geologic ages give unassailable proof of vast periods of tropic conditions, and some of them have been closed with a *sudden* advent of frigid conditions.

Just before the last "Ice Age" the mammoth and woolly rhinoceros luxuriated in abounding pastures under the arctic circle. These animals were suddenly entombed in avalanches of falling snows, for they were caught on their pasture grounds and sealed away in eternal ice with the food in their stomachs undigested, and some of them have been found with *frozen grass in their mouths.*

A canopy composed largely of watery vapors must fall in polar lands as vast downrushes of snow. In fact as they must revolve in regions of excessive cold in falling they must bring with them the cold of the skies. It is not possible to make a warm world cold in any other way. We cannot make the earth cold and then cover it with snows. We must cover it with snow and thus make it cold, in order to bring about an "Ice Age." Thus the Glacial Epochs become some of the waymarks which are set in the line of the earth's Annular or Canopy Evolution.

God created man a reasonable being, with power to reason. He who can't reason is a fool; he who dare not reason is a coward; he who will not reason is a bigot, but he who does reason, and exercises this power which God has given him, is a man.—*Exchange.*

Experiences

THIS column is devoted solely to contributions from readers of SUGGESTION who desire to assist in the investigation of psychic phenomena by reporting interesting facts from their own experiences, or any phenomena they have witnessed.

We give this opportunity to our readers in order to stimulate increased interest in the study of the occult, and to obtain all possible reliable data on the subject. It is only by intelligent, painstaking observation of particular instances, and their accurate reporting, that satisfactory evidence can be accumulated. True scientific inquiry takes nothing for granted, and has no preferences; but seeks only to discover the truth, no matter what that may be.

Hence the work of our SUGGESTION readers in the field of psychic research will depend for its value not only upon the enthusiasm of the investigators—and this, we are glad to say, is most gratifying—but upon their careful, unbiased weighing of all evidence which they consider. Then do not investigate in order to establish some pre-conceived idea of your own. Conduct every experiment with rigid impartiality. Divest yourself of all prejudice, and be anxious only to find out facts, and to report such facts with absolute correctness. We expect much of interest to be developed, and invite the fullest exchange of opinion from our readers. As this is distinctively a column for contributions from readers, no comments from the editor will find their way into it. Moreover, the editor desires it to be distinctly understood that he is not responsible for the views of any contributor to this column. The experiences are published for what they may be worth, but the absence of editorial comment must not be taken as an indication that any contribution or discussion accords in the slightest with the editor's own opinion.

In Defense of Truth.

Dec. 17, 1902.

EDITOR SUGGESTION:

I think that Mr. Wm. S. Browne's letter to me published in December SUGGESTION, calls for an answer and I will send in a contribution which I hope may appear in the January issue. Skepticism should not have full sway and a defense of these truths has a right to demand its hearing by the fair minded readers of your journal.

Very courteously yours,

CHAS. W. AUSTIN.

Detroit, Mich.

Mr. Austin's Letter to Mr. Browne.

DETROIT, MICH., Dec. 16, 1902.

MR. WM. S. BROWNE, Derby, Conn.:

My Dear Sir—I have just read your published letter to me in December SUGGESTION. You seem to doubt my honesty and integrity, which, if you do question, as you appear to, and desire to obtain the names of honorable and upright citizens and business men of this city who know me, I will cheerfully furnish you with such references that you may write them and ascertain what my standing is in this community as a truthful man.

Don't imagine that because you do not understand a thing that it cannot exist. Your education can yet be extended and the boundless knowledge that this great universe contains which lies beyond the limits of your mentality is as the waves of the ocean compared with a ripple in a bucket of water. When a man places himself in an attitude of defiant skepticism, as you appear to occupy, he places himself in a condition that he cannot learn anything because he is too adverse to accept the honest evidences that are given him. I will send in a contribution to SUGGESTION and offer a *defense of truth,* which I trust may appear in the next issue.

I am always cheerful to impart any information that I can to those who appear deserving, but I do not like to be considered a man of untruthfulness, for I gave my statements in all sincerity and honesty. Yours very courteously,

CHAS. W. AUSTIN,

Detroit, Mich.

P. S.—If you think you cannot rely upon my statements, I can furnish you with good, reliable references from business men in Chicago, Grand Rapids,

Mich.; Bangor, Me.; Boston, Mass.; Harrisburg, Pa.; Cincinnati and Lancaster, O., and other places where I am known.

C. W. A.

Mr. Browne's Reply to Mr. Austin.

DERBY, CONN., Dec. 19, 1902.

MR. C. W. AUSTIN

DEAR SIR: I thank you for your letter of Dec. 16th. I have to confess that I am skeptical and quite likely too suspicious. I hope you will send in another contribution to SUGGESTION and tell its readers why you think no deception has been used in the cases you referred to. I think you will admit that it is well not to be too credulous, and that in so important a matter as communication with a disembodied spirit we should make sure that all concerned are above suspicion. I have for years wanted to find reliable testimony in regard to these things and I believe you could furnish some interesting reading for SUGGESTION. I shall send your letter and my own to Dr. Parkyn to do with as he thinks best. As you have given me references I have no doubt the persons referred to would testify to your truthfulness and honesty.

It would then remain to know how much pains you took to avoid being imposed upon by others.

Yours truly,

WM. S. BROWNE.

[Mr. Austin's article in answer to Mr. Browne has not yet come to hand, but I hope it will be received in time for our March issue. However, the following long contribution was received from Mr. Austin before he received Mr. Browne's letter of criticism, and I give it to our readers to think over till Mr. Austin sends us his "Defense of Truth."—Ed.]

Spirit Materialization.

While many have seen and become convinced of the truth of other phases of spirit manifestation, yet much skepticism prevails in regard to the ability of spirits to take on corporal matter so that they may become perceptible to our senses of vision and touch.

Not having seen any article published in this magazine on the subject of spirit materialization, I will give an account of what I have witnessed and show my reasons for being convinced that the phenomena presented were genuine. In my article in November SUGGESTION I made mention of what I have experienced in being touched by solid, tangible hands, while sitting with my sister-in-law in a darkened room, we being the sole occupants of the room, and having held her hands with mine at the same time the materialized hands were distinctly felt upon my head. I have an incident to relate which occurred in November of last year, which was one of the most remarkable and marvelous occurrences that ever came under my notice, and that happened in my own house. Though I did not see it myself I can vouch for the correctness of the statement, as it was witnessed by my sister-in-law. She was busy with her morning's work in the kitchen, when she observed the dining room door to partially open, but far enough that she could distinctly see a hand and sleeve, the hand holding the door knob, and then the door to suddenly close with a slam. She knew that she had been alone in the house, for all the other members of our household, which consists of five persons, were away, my wife having gone down town, myself being at my place of business, and my niece and my little daughter both being at school. She thought perhaps

some one had walked into the house, of whom she was not aware, and so she stepped into the dining room to see who might be there; but no one was there and then she searched every room in the house but found no one. Being a medium and familiar to the physical phenomena of spirit manifestations, she began to reflect upon what the occurrence might mean, and for a period of about ten minutes she was engaged in thought concerning it, when suddenly she heard a terrific roar and loud thundering noise outside which shook the building; rushing to the door she saw great clouds of smoke and steam rising a few blocks away. She at once went to see what had happened and found upon arriving on the scene that the factory of the Pemberthy Injector Co. had been wrecked by a boiler explosion. In this disaster forty people were killed. When I arrived at home and was told of the peculiar occurrence that she had experienced a few moments previous to the explosion, I desired to learn from our invisible friends something concerning the phenomenon of the hand upon the door knob, and we immediately sat for a trumpet communication (this phase of spirit manifestation I described in my previous article) and we were informed by our spirit guide who had produced the phenomenon, that he had endeavored to forewarn the medium so that she might sit at once for a communication that he might inform her of the accident which was about to happen, so that she could step to a telephone and warn those in so great and impending danger. But she was so mystified at the time, that she failed to heed the warning. I shall now pass on to give the reader some accounts of what I have witnessed in the way of full materialized forms. I have been favored upon three occasions with the presence in my home of the materializing medium, James Riley, of Marcellus, Mich., and had seances on those occasions. Mr. Riley lives about three miles from that place, on a farm and it was there in his country home that his mediumship was developed. He is just a plain ordinary farmer, modest and an honest and upright man, considered so by those who know him well. It was this simplicity in his nature and his regard for truthfulness that particularly impressed me when I first met him, and had he been a professional man with much self applied polish and an air of artful adeptness in his character, I should have been more inclined to suspect his genuineness as an honest medium; not that professional people can be less honest in what they do than this plain farmer, but that they are more apt to impress the investigator as possessing some artful scheme of trickery by which the sitters might be deceived. Some time after we *became* interested in investigating the spiritual phenomena in our own home and had received some manifestations, I heard of Mr. Riley being in the city and I went to see if I could obtain admission to his seance. I had at that time never met him nor had I ever witnessed any materializations or anything that was purported to be such. I was skeptical but willing to be convinced. This seance being my first experience where materialization was supposed to take place, I resolved to be on the alert and accept nothing as genuine unless I could see the proof. I remember having remarked to my wife before leaving home that I hoped I might see our guide Frank Wilkinson materialize. The room which the medium used for his dark cabinet was connected with the room where the sitters were, by sliding doors which were pushed

wide open and the opening between the rooms covered by two heavy draperies which excluded all light from the cabinet in which the medium sat; the other room being lighted by a lamp burning dimly but giving enough light to allow everything in the room to be plainly visible. There was another door leading from the cabinet to the hall and a door also connected the hall with the room used by the sitters. These doors were locked by one of the sitters before the seance began and the key retained in his possession until after the seance ended; and on the evening of the following seance I myself took charge of locking and unlocking the door, keeping the key in my pocket during the seance; this was done that it might satisfy those present that no other person entered the cabinet room during the sitting.

The cabinet was thoroughly searched in order to show that no one was there hiding and the medium announced his willingness to allow any two gentlemen to step into a private room with him to give them an opportunity of conducting an investigation to ascertain if he had any paraphernalia concealed beneath his clothing; this, however, was not pressed by any one so skeptical and was not required. All being seated facing the curtains we waited for what might be seen. It was not long before a form (that of a gentleman) appeared, parting the curtains and then retired within the cabinet. It was asked for whom the form appeared and as each sitter's name was spoken, two raps signifying "no" sounded from the door-casing behind the curtains, but when my name was announced there came three raps, meaning "yes."

As I had not recognized the form I requested that it might return; presently a slate was seen at the opening of the curtains at about four feet from the floor, and I stepped forward to receive it.

As I took it in my hand, the curtains then parted and the same form was again presented, standing within three feet of me, and facing me. I was near enough and could distinctly see that there was no resemblance in any way to the medium either in size or features and there was no visible indication of disguise or make up. I stood there and looked intently at the face and figure and inquired if I should step back to the light to read that which was written upon the slate and I was so apprised by an affirmative bow of the figure that was before me. As I withdrew from the curtains the form followed me and stood before the curtains allowing them to close behind him and he stood there for several moments in full view to all present, gently stroking his rather long silken brown beard with his hand. The slate contained the name "Dr. Jason, your guide," As I had never known or seen such a person in earth life I could not, from what I saw, say that I had seen any genuine phenomena of materialization, but this was but only an introduction to what was to follow to convince me later that what I had just seen was really a spirit materialized. I waited to witness more, to see if any better evidence might be presented. Three forms appeared for another gentleman in the circle, two of whom he instantly recognized as being his sister and uncle, the third form was also his uncle as the raps indicated.

For me there appeared a second form which was also a man and about six feet in height, with thin dark brown hair, dark mustache and chin beard. The raps indicated that it was Frank, our guide whose name and manifestations had become familiar to us in our own circle at

home and it was he that I had expressed a desire to see before leaving home.

Although I could not say whether it was Frank or not that I had seen, yet the evidence was a little more convincing than the first one who appeared to me, for the reason that the height of the medium was not more than five feet six inches and a much thinner man than the form appeared to be; the medium had heavy iron gray hair and wore no beard, but, of course, while he could have been disguised it would have been quite difficult to enlarge his height and general form so as to represent the figure that I saw. This figure also stepped out in front of the curtains and I took especial notice that the forms did not step heavily as if they had weight like a mortal man but rather seemed to glide along. But yet on going home from this seance I could not say that I felt that I had positively seen genuine materialization, although I did not exactly doubt it. This was on a Thursday evening and on the following Saturday I expected to attend another seance at the same place which I did. In relating my experience to my family I remarked that I should like to shake hands with one of those forms; this remark was not heard by any person who attended the seance I had attended or the one following. At the second seance about fifteen forms appeared representing both sexes and of short and tall stature and stout and thin in build, old, middle aged, and young. Some of the sitters said they recognized their relatives who thus appeared to them. The same form that announced himself to be "Dr. Jason" at the first seance, appeared again at the second and I immediately recognized him as being the same one that had come the first time. These forms came so quickly one after another, with changing identity that it would seem impossible for the medium to make such rapid changes in appearance and stature, some making their appearance at the side of the curtains the instant another had retired into the cabinet at the opening of the curtains in the center. Another form appeared to me unlike either of the other two and upon a slate which he put through the opening of the curtains, was this message *"Kind Friend, I have chosen you as my instrument for producing a new art"* and signed himself as *"The Artist."*

As I received the slate from this form he reached forth his hand and invited me to shake, which I did, grasping his hand in the usual manner of making that salutation; the hand felt solid but cold and clammy. This was an answer to the desire I had expressed to the members of my family before alluded to. By this time I began to feel that the phenomena did not bear evidence of fraud, at least I had not so far detected any, but it was not until I had seen it produced in my own house that I became fully convinced. A few evenings afterward I happened to drop in to see Mr. Riley, not announcing my coming and I found that he had expected to give a privately arranged seance to a party of six persons, two only of whom appeared and the sitting was postponed:—in chatting with the medium for a while he proposed coming over to my house to have a social seance by ourselves that same evening and as my wife had been ill and had not fully recovered her strength so as to be able to get out, I knew that such an opportunity to observe such remarkable manifestations would please her greatly, so I accepted his proposition with delight and great thanks. He accompanied me home and we formed a circle including my wife, her sister and daughter,

three lady friends and myself. I arranged the curtains myself and locked all doors leading from the room which was used as the medium's dark cabinet. There was no other man in the house except Mr. Riley and myself.

A form of a man of stout build, strikingly different from the medium, appeared at the curtains; and was one that would have been difficult for the medium to represent in order to assume the size and proportions of the figure who presented himself. Unless he had some paraphernalia concealed under his clothing and some method for inflating it he could not have perpetuated the disguise, and as this occurred in my own house where I had arranged the rooms myself and had taken precaution against chances of deception I felt convinced that no fraud had been practiced. Only one form was shown at this sitting and the balance of the evening was spent in a "dark circle" all being seated around a table, but as only materialized hands were felt and not seen, I will now pass on to the next time I had in these experiences.

Mr. R. gave me the promise that when he returned to Detroit, he would favor me with another seance at my house, and he kept his word.

I will now introduce an experience I had with the Campbell Bros., which occurred four months after I had witnessed these materializations. These mediums were strangers to me but there came a written message on paper addressed to me and telling me that I possessed the same qualities in a still undeveloped state that they possess in such a remarkably marked degree and signed by the name of "Dr. Jason" my guide of whom I have before spoken. As we had at this time been getting trumpet communications at my own home and knowing that our own mediumship was genuine, I had the chance of having the above message verified. The Campbells' phase is that of receiving written communications and paintings produced by spirit power, and mine having been told me to be the same, it also agreed with the slate message I received at Riley's seance which was signed "The Artist." I arranged a private sitting with one of the brothers and while the medium was entranced he spoke in the manner of a Quaker and gave me advice as to my development. The manifesting "control" then gave his identity as that of Benjamin West, the historical painter.

I then inquired if he had ever appeared to me in the materialized form and he replied that he had once. This was the form that had shaken hands with me and gave me the slate message signed "The Artist" at Riley's seance, and of which Mr. Campbell had no knowledge. Now to corroborate these experiences as being genuine I received a communication at home from Mr. West a few months afterward, he using the trumpet for the first time in our circle and speaking in the manner of a Quaker, verifying my previous experiences. The reason that one message was signed by "Dr. Jason" and the other as coming from "the artist" Mr. West, is that both are guides in my band and are working for the same purpose, and each of them frequently use the forces that are present in our home circles and give us trumpet communications, the doctor doing so at nearly every sitting. This phase of trumpet mediumship being developed in my own home gives me convincing proof that my experience at the materializing seance was not one of investigating fraud but the real phenomena. Before I relate the incidents of Mr. Ri-

ley's second visit which occurred in March last, I will mention a new phenomenon that came to me during the year intervening and although it was of purely psychic nature it is directly connected with the succeeding occurrences of physical manifestations which I am about to mention. For some time I had been receiving subjective mental impressions of faces; these usually came while I was most passive or in a state of semi-sleep. As I had never previously experienced these visionary impressions I was curious to know what caused them, and for a time I attributed it to imaginings or reflections upon my mind arising from my artistic attainments and constant association with pictures and identity with the art business.

It was not until I received a vivid impression of the face of my guide Dr. Jason, that I recognized the spiritual source from whence they came, and although I could not have sketched the face from my memory of the materialized form I saw a year previous, yet the impression came so strongly that I was enabled to make a sketch as I saw it, and upon showing it to others who had seen the form materialized, the picture was recognized. I then began to make sketches of every impression of faces that I received and have received a few of relatives on my wife's side, of whom no other picture exists to my knowledge, neither have I ever seen them in earth life, yet my sketches have been pronounced good likenesses of the individuals by my wife's parents who possessed a good memory of them as they looked before passing out. I have also sat with strangers and obtained satisfactory results. I do not know whom these sketches represent until a trumpet communication is had and I then learn their names. Four months previous to two seances given at my house last March by Mr. Riley, I had sketched a face in the manner I have mentioned and the name given was that of Donald Monroe, an Englishman, who said he was a member of my spirit band. Four months afterward this spirit materialized and I recognized the face from the picture I had drawn from my "vision;" was seen plainly by all present and was seen to dematerialize before our eyes, dissolving at that point in contact with the floor, gradually sinking until only the head and shoulders remained above the floor, and as this figure held the curtains apart with his hands he continued to do so until his hands were dissolved and then the curtains closed.

Several other forms dissolved in the same way and as this happened in my own house where no trap door in the floor existed through which a mortal form might let himself down out of sight, I knew that it would have been an impossibility for a living material body to thus vanish and consequently the truth of the phenomena presented was established. There were about a dozen persons present at each sitting some of whom recognized the forms and faces of their relatives as they appeared from out the darkened cabinet. The spirit form of my wife's uncle was at once recognized by both her and her sister. My father materialized and was recognized by my wife and myself and to make this a convincing test to the rest present I requested one of the gentlemen investigators to step into the parlor and take a look at a pastel portrait of my father and see if it was the same face that he saw at the curtains; upon looking at the portrait he at once pronounced it to be the same face. My father died nine years ago. At the close of the seance at which the spirit Donald Monroe

appeared, I showed the sketch I had made of this face four months before, to a physician who remained after the rest had departed for their homes, and without saying anything I waited to see if he would recognize it from the form that had appeared. He at once remarked that it was the spirit that had materialized that evening. A few days afterward, I also showed the same picture to another gentleman who was present at the seance and he immediately remarked that it was the same form he had seen there materialized a few evenings before. So this confirms the genuineness of these mental impressions as coming from an outside spiritual cause, and it also confirms the genuineness of the materialization. To go further with the phenomena of materialization I will speak of what I have experienced at home through my sister-in-law's mediumship. We have conducted seances when no person except the members of my family were present and only our medium in the cabinet, and I have seen hands of different sizes coming through the opening of the curtains. I have also seen a few faces but not sufficiently materialized to become recognizable, as they appeared hazy and indistinct. This coming through the mediumship which was developed step by step from no manifestations in the beginning, three years ago, until we have heard the tiny rap, heard the whisperings in the trumpet, the plainly audible direct voice, the lifting of material objects, felt the touches of spirit fingers and finally seen the forms of hands, all occuring in my home, through the forces manifested in one of the members of my family circle, I am indeed forced to believe that the inhabitants of the spiritual realms possess such a knowledge of chemical affinity and molecular attraction that they are able to draw together and associate the atoms of matter and thus construct a fac-simile of their earthly body about their spiritual form: and can hold it until the forces weaken, when the atoms scatter and the form is dissolved and becomes invisible.

CHAS. W. AUSTIN,
175 Mich. Ave., Detroit, Mich.

Ranch Philosophy.

Jes' smile!
When all the world's cold an' drear,
Jes' smile!
An' yer loosin' all thet's dear,
Jes' smile!
Fer everything thet goes ter day
Will return agin some other way,
Bringin' with it four-fold pay—
Jes' smile!

When yer liver's feelin' sad,
Jes' smile!
When your stomach's sorto' bad,
Jes' smile!
Fer this body's all yer own,
Taint no use ter sit an' moan,
With thought pills give yer stomach tone—
So smile!

When yer feelin' sort o' blue,
Jes' smile!
An' when yer yearly interest's due,
Jes' smile!
There's narry a thing in all the land,
From a mountain to a grain o' sand,
But's yours fer the askin', so feeel grand—
An' smile!

—*Sam Exton Foulds.*

Reck not for what the Past has done;
Lure not the Future's mystic vow;
The past is gone—the present won,
The time to strike is NOW.

—*Exchange.*

Queries and Answers.

PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring into this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Query 56. Treatment for Stammering.

EDITOR SUGGESTION:

Dear Sir—I read with much interest your article on "Hypnotic Somnambulism," which appeared in the May number of SUGGESTION. I have always been a stammerer and have been treated for my defect, but have not been cured. I believe that I could be cured if I were once put into the hypnotic state, as stammering is caused by a fear of ability to speak. And so I believe that if this fear were removed by suggestion while in the hypnotic state, I would cease to stammer. When I am not afraid of stammering I can talk as perfectly as any one. A friend of mine, who is a student here, and who has had very good success in hypnotizing, has tried upon two occasions to hypnotize me, but has so far been unsuccessful. I can't imagine why this is so, as I think that I have perfect confidence in his ability to hypnotize me. I would greatly appreciate any suggestions you could give me upon this subject. R. G.

Ga.

Read the experience of the hypnotic somnambule in the experience column of last month's magazine and you will know what it feels like to be "hypnotized," in the sense that the word is generally understood. This young man was considered a good subject, still he says he was never asleep, although he did everything the operator wanted him to do—in other words he acquiesced in every suggestion of the operator but knew all the time what he was doing. After twelve years' daily experience with hypnotic somnambules I am forced to conclude that this is the experience of every "good" hypnotic subject. To the onlooker these subjects appear to be asleep or in a peculiar psychic state. However, one and all are merely acquiescing in the suggestions of the operator, and they feel compelled to carry out his suggestions. Follow these subjects into their ordinary walks of life and you will find them just as highly suggestible at all times as they are on the stage or while being handled by an operator—the fact that they are highly suggestible is merely emphasized by the operator.

Consequently if you are looking for someone that can put you asleep before treating you, you will be disappointed, even if you search for him till you are four score years and ten.

Like many another hypnotic somnambule you may be writing to me to tell me you were never hypnotized, although you may have told the young man who tried to hypnotize you that you were

asleep. If your operator told you you were a fine subject it is probable you told him at his suggestion you went to sleep; and others who witnessed the performance would probably take oath that you were asleep. Still you would know in your own mind you were never asleep.

If your operator told you he was unsucessful in his efforts, you evidently did not acquiesce in his suggestions and consequently are not a hypnotic somnambule.

But what has hypnotic somnambulism to do with the treatment of stammering? NOTHING. I can take a hypnotic somnambule that stammers and tell him he will have to speak perfectly. In fact after making this suggestion I can defy him to stammer and he will speak as well as anyone. But this effect usually lasts only while the stimulating suggestion of the operator is felt. It is not a cure. A cure is only made by building up strong, determined, confident, aggressive, fearless lines of thought, trainng the voice, perfecting breathing and articulation, etc. This cannot be done in a day, but it can be done by intelligent practice and intelligent use of auto-suggestion on the part of the stammerer and intelligently directed suggestions on the part of the operator. And the best results are obtained in the least suggestible. This may seem paradoxical; nevertheless, it is a fact. The somnambule has not the application of the person less suggestible, his attention is too easily diverted from his practices and he is too easily influenced by everyone around him and by his own adverse auto-suggestions.

I can take a hypnotic somnambule that never stammered and tell him he is a stammerer and he will imitate a stammerer perfectly so long as he thinks I want him to follow the suggestion, but this does not mean that he will become a stammerer and lose confidence in himself. He might become a stammerer by constantly imitating a stammerer, but how often he would imitate the stammerer would depend upon himself and not upon the suggestion that he had to stammer. Similarly in curing stammering, even in a hypnotic somnambule, the benefit derived depends on constantly imitating persons that speak correctly, articulate correctly, breathe correctly and think strong, determined, aggressive, confident, fearless thoughts. The operator can direct the patient what to do, but the patient has to do the doing; and all the hypnotism in the world won't lighten the work that has to be done by the patient before he speaks correctly.

Suppose an operator takes two boys, only one of whom is a hypnotic somnambule, and places a violin in the hand of each for the first time with the idea of making them proficient, which boy will progress the faster? Will the hypnotic subject learn faster than the other? Not necessarily. Outside of natural aptitude and physical agility of the fingers everything will depend on the amount of application each possesses and the way in which he is encouraged by the operator. Violin technique is acquired by practice only, not by hypnotism. Similarly the technique of strong thinking and the vocal apparatus is only acquired by practice.

I have not told you what to do to cure yourself of stammering, but I will take up this subject in a special article at another time.—Ed.]

Query 57. Shall I Invest?

EDITOR SUGGESTION:

Do you think as much of the Motzorongo investment as you did when you first pre-

sented it to your readers last August or September? I was unable to invest then, but am now in position to take a good block of stock if you can still give me your personal assurance that it is a good thing. D. B. H.
Wash.

Do you suppose I would have brought this investment to the attention of my readers before I had looked very carefully into the whole matter myself? I am one of the organizers of the company. I am a director in the company. I am one of the auditing committee of three. My father saw the plantation before the creation of the Motzorongo Co. was ever thought of. I know all the men connected with the company, personally. I know the financial condition of the company and I know what is being done on the plantation, for I know the men that are looking after it. So far, the progress of the company in this country and in Mexico has exceeded my most sanguine expectations. My father and mother, who have been living on the plantation for the last month and are there still, have sent me the most gratifying reports of the progress of the company on the plantation itself. The crops planted to date are all in fine condition and the land is being planted in various crops as fast as several hundred workmen can till the soil.

My father says that although sugar cane yields enormous profits, our greatest source of revenue will be in cattle; that money invested in cattle will double itself every six months. The average Mexican farmer has not suitable pastures for his cattle, the result is that they are thin, but when given proper pasturage they double in value in a short time.

Our Josefinas property, consisting of 40,000 acres, has all been cleared at same time and it is the finest, nonmountainous, best watered, richest land to be found anywhere in Mexico. It can be prepared for cultivation for less than $4 an acre in gold and the intention of the company is to divide it into huge pastures, planting it to para grass, which is even better for cattle than alfalfa. Then thousands of these lean cattle, of which there is an abundance, will be purchased, fattened in these pastures and sold at enormous profit, as the expense of looking after them is scarcely a consideration, for they will have fine pastures the year round.

By June 1st there will be 1,000 acres planted in sugar cane and close to 1,000 acres planted in corn. These crops, with the products from 200,000 eight-year-old coffee trees, 40,000 mature cocoa trees, lumber, cattle, bananas, pineapples, a large, well patronized general store, etc., should yield a very substantial income for 1903 for our stockholders. And with 165,000 acres of land, a railway bisecting our property, plenty of labor and good, sound American brains and energy at the helm, I prefer to let you figure for yourself what this company will be earning for its stockholders in a few years.

It is the best *safe* investment I ever heard of and it will be the loss of the readers of this magazine if they do not secure all the stock they can while it lasts. My unqualified advice is to purchase all the Motzorongo stock you can conveniently handle. It will become the most valuable asset for the outlay that you possess. A thousand dollars invested in this stock now, will, in a few years, make you comparatively wealthy and independent for the balance of your life.—Ed.]

Query 58. Mind or Muscle?

EDITOR SUGGESTION:

To be brief as possible, I am manager of the opera house in this place, and, being very much interested in mind reading, etc., I have

made it a point to secure the services of all mind readers who performed in this section of the country, and, in consequence, have "played" quite a number. I have reached the conclusion that about half of the so-called feats are "fake" work, one-fourth muscle reading, and, perhaps, one-fourth mind reading. However, the work of Carl King (think his real name is Muggs or Meiggs) unless two-thirds of same is mind reading, I am deceived. I take it for granted that you have witnessed his work. You will remember that he performs all the tests that such men as McEwen and muscle readers perform without coming in personal contact with the subject. I presume many of your readers have witnessed his performance, and would be pleased if you would explain his work. His act of sticking the pin in the pin hole is too much for me, as I am unable to understand how the feat is performed, even if his eyes were not blindfolded, unless he used a hidden magnifying glass. H. N. L.

Wis.

Yes. I have seen Carl King's performance and have duplicated it myself for the benefit of my classes of students. Occasionally when my classes are in session I give one evening to my students for the purpose of showing them a few of the tricks of the professional mind readers and fake spirit mediums. Carl King is on a par with all the other "muscle readers." He does not use personal contact but places his hand a few inches below the hands of the "sensitive" and *watches* the direction in which the sensitive's hands lead him. If King was *thoroughly* blindfolded he would find it necessary to resort to personal contact and would be unable to drive the pin in the hole as he does when he has the blindfold prepared to suit himself. I have performed the trick of driving the pin into the hole, with a swing of the arm, scores of times, for the benefit of my classes.

King may have to test several persons before he gets a good "sensitive," but let him get a man who will keep his whole attention on the action to be carried out and knows nothing of the trick, and the rest is easy. Thought takes form in action and if he thinks intently of an object the tendency is to go towards it.

My readers can test this matter for themselves. Get a group of your friends around you some evening; tell them you intend to read their minds. Have yourself blindfolded so you can see under your bandage and endeavor to find an object that has been hidden while you were out of the room. Call for a volunteer who knows where the object is hid. Instruct him to extend his arms in front of him with one hand about a foot above the other. Then place one of your hands six inches below his uppermost hand and your other hand six inches below his lower hand, and ask him to follow you gently and at the same time to rivet his whole attention on the hidden object. After a few moments, provided he is a suitable sensitive, *you will see* that his hands refuse to follow yours unless you go in the direction of the hidden object. You should know the object you are looking for and a little practice and a little ingenuity will enable you to locate almost any object in a few moments. It is much easier to perform these feats than it is to describe them without illustrations.

These "mind readers" are traveling all through the country this time of the year and I want some of our readers to put them to the test and report results. Close their eyes with absorbent cotton and adhesive plaster to hold it down—a strip of the plaster from the forehead to the cheek over each eye. Dispense with cloth bandages or handkerchiefs and see what results they give you.—Ed.]

SUGGESTION

PUBLISHED MONTHLY BY

Suggestion Publishing Company,

Office: 4020 Drexel Boul., Chicago, Ill.

HERBERT A. PARKYN, M. D., C. M., Editor.

VOL. X. FEBRUARY 1, 1903. No. 2.

ADVERTISING RATES.

NUMBER OF INSERTIONS.	ONE YEAR OR 12 TIMES.	HALF YEAR OR 6 TIMES.	QUARTER YEAR OR 3 TIMES.	SINGLE INSERTION.
One Page.	$480.00	$240.00	$120.00	$40.00
One-half Page.	240.00	120.00	60.00	20.00
One-fourth Page.	120.00	60.00	30.00	10.00
One-eighth Page.	60.00	30.00	15.00	5.00

Special positions, covers, etc., 25 per cent extra.

EDITORIAL.

When this paragraph is marked with a red or blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

Every subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. In the event that a renewal is not made at once, however, we assume that it is the subscriber's desire to have SUGGESTION continued, and our record is arranged accordingly unless we receive definite instructions to discontinue.

This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that SUGGESTION is in any way a free magazine. It takes money to run SUGGESTION, and we shall be thankful to receive prompt renewals from our subscribers whose time has expired.

If we do not receive notice from a subscriber to discontinue sending the magazine, we will take it for granted that he desires his subscription extended for another year.

Last month I said the excursion for Motzorongo, Mexico, would leave Chicago on January 26, but about January 15 the general passenger agents of the several roads running to Mexico met in Minneapolis, and we received notice that the rates that had been promised could not be given on that date. But it has been definitely settled that we are to have the rate previously advertised on March 17, 1903. Consequently the excursion has been postponed until that date, but will positively leave the Great Western depot, Chicago, at 6:30 p. m., Tuesday, March 17. The fare for round trip to Motzorongo will be $79.20, sleeper, $31.00, meals on train, 50 cents each.

I am glad for several reasons that the trip has been postponed. In the first place a larger number of our readers can get away by that date. Again, the sugar mill will be in operation in March, for some of our sugar cane will mature early in March; and the ground will be in better condition for riding and walking. My father and mother have been on the plantation for over four weeks and they favored postponing the excursion, as the extremely wet weather has been prolonged six weeks and the ground is very wet and soggy. They continue to send glowing reports of the plantation and the progress of the development of the fields and crops there. They say it is by far the finest property they have seen in Mexico.

I want to receive a personal letter from everyone that will make the trip March 17. Write at once, please, so sleeping car reservations can be made for you.

I cannot tell you how proud I am of the way SUGGESTION's readers have taken hold of Motzorongo stock. To date they own $96,000 worth of this stock, and before this magazine is printed their holdings will undoubtedly run over $100,000. I want them to double this amount if the stock lasts long enough, and I know many more of them are coming into the company.

Several readers have taken $5,000.00 worth of stock and several only $50.00 worth. But there is still room for many more, whether the investment is $10.00 or $5,000.00. But don't delay. The stock is going rapidly and I want you all to be in on the ground floor of this company.

My father advises me that the neighboring plantaton at Tezonapa is harvesting its sugar cane and turning out 150 barrels of aguardiente (alcohol) per day. They have 800 acres planted in sugar cane. Their cane averages 40 tons to the acre and they obtain one barrel of commercial alcohol from each ton of cane, receiving $13.00 per barrel for the alcohol in tank cars.

The Tezonapa plantation is not equipped with a sugar mill, but turn all their cane into alcohol. Motzorongo is equipped with a $300,000 sugar mill and the by-product, after extracting the sugar, yields sufficient alcohol to pay for planting, cultivating, harvesting and milling the sugar cane; leaving a net profit of at least $18.50 (Mexican) per ton on every ton of sugar cane. If our cane ran only 40 tons to the acre, this would leave us a net profit of over $300 in gold per acre, but our plantation manager assures us that our cane will run close to 60 tons per acre, and my father informs me that our cane seven months old is far ahead of our neighbor's fifteen months' old cane.

It requires fifteen months for the first crop of sugar cane to mature and after that it matures every twelve months.

We have between 400 and 500 acres

in sugar cane now and by June 1 will have 1,000 acres—all the present sugar mill can handle.

The sugar cane alone will probably earn a 20 per cent dividend for the year 1903, for with every share of the present allotment of stock sold, dividends will be declared on less than half our total capitalization, for more than half the stock of the company will still be left in the treasury for the benefit of every stockholder, and treasury stock does not draw dividends.

"I have received several very fine stalks of sugar cane from the plantation, sent by my father. They are all from 1¾ to 2½ inches in diameter—fine specimens loaded with saccharine matter. Before being trimmed for shipment they were 14 feet high. I also received some fine cocoa pods loaded with the large seeds, the size of a hickory nut, from which chocolate is made. This is a valuable crop and there are over 40,000 mature cocoa trees on Motzorongo.

I shall be glad to show these specimens to any reader calling at the school. Again I urge you all to invest in Motzorongo stock at its present price. Write for prospectus to 208 Reaper block, Chicago, Ill.

It is with a great deal of pleasure that I publish Dr. Vail's synopsis of his theory of the earth's annular formation in this number of SUGGESTION. I hope my readers will enjoy it as much as I have enjoyed reading his large. illustrated work entitled "The Waters Above the Firmament."

I intended to review this book at length, but no short book notice I could write would do it justice. I shall merely say that if Dr. Vail's article in this month's magazine interests you, you will be a thousand times more interested and more delighted with his large book "The Waters Above the Firmament." Another excellent name for this book would be "The Key to Mythology." Dr Vail has given very reasonable and satisfactory explanations for the origin of the mythologies of many nations, by showing that many of the ancient mythological legends are clearly attributable to the suggestive effects of the changes in the cloudlike rings.

I wish I knew the price of Dr. Vail's book, but in sending me my copy he forgot to mention the price; consequently I advise you to order your copies direct from him. His address is Pasedena, Cal., and you can write to him for full particulars.

For several years Dr. Vail edited and published a little magazine entitled "The Annular World;" but a magazine cannot live on love, and they are expensive things to get out once every month; so he found it necessary to discontinue its publication until sufficient interest could be aroused among thinking people to give him the necessary support.

Now Dr. Vail says he will publish his magazine again if he can be assured of 1,000 subscribers at $1 each, and he does not ask for the subscription price until the first number has reached the hands of his prospective subscribers. I believe the readers of SUGGESTION alone, can make up this number and I want everyone who will subscribe for Dr. Vail's magazine to drop me a postal card telling me to place his name on the list. Let us see if we can give him one thousand names inside of the next sixty days. Solicit your friends for subscriptions. The "Annular World" will give them something new to think about, and an increased interest in this world we live in.

I want it distinctly understood that I

have no pecuniary interest in Dr. Vail's magazine or any of his published works. I am taking an interest in seeing his publication started again, because I have become deeply interested in his philosophy. He has given years of thought, investigation and study to this subject and I should indeed be selfish to him and to you if I could not in this slight measure repay him for the pleasure I am experiencing in reading his works.

We are all too prone to selfishness in certain matters. Here is a man who is giving us the cream of his life's efforts for a dollar a year for his magazine and a couple of dollars for his large work. Do you think you have done all that is required of you when you have sent in your annual subscription to any magazine that is giving you pleasure and profit? I, for one, certainly should not feel satisfied to pay my dollar for a magazine like Dr. Vail's or for a work like his "Waters Above the Firmament" and then sit back in my chair and say, "Well I've paid my little dollar and I'm entitled to all the knowledge and pleasure I can obtain from that man's life work and I can put my friends under obligation to me by circulating my magazines among them when I have finished reading them." Are you sure this is all you owe to the man from whom you derive your pleasure and profit at such small cost?

You go to the theater and pay a dollar and a half for your seat and if you take others with you, you pay the same price for each seat. If you enjoy the play you tell your friends about it and urge them to see it also. Why don't you do the same thing with the magazines that interest you? Why don't you tell your friends about them and feel that you are getting too much for your money until you have urged them to send in their subscription? Your friends will thank you for the pleasure they will get from their magazine and their subscription will enable your editor to give you a better magazine and receive more compensation for devoting his life forces to your profit.

By the way renewals are coming in for SUGGESTION I should say that the majority of you have enjoyed the magazine during the last twelve months and I am gratified for your appreciation in the form of your renewals, but how many of the "SUGGESTION FAMILY" have actually taken the trouble to urge their friends also to join the family.—TAG.

How many readers will assist in doubling the size of the Suggestion Family this year?

How many readers will subscribe for Dr. Vail's "Annular World" at $1.00 per year?

Let me have your postal cards please.

One of our readers, Mr. B. J. Arisman, of Elkhart, Ind., whom I have met personally, investigated the seances of a trumpet medium named Albert Finney, who was giving seances in Elkhart.

Mr. Arisman and several friends turned on pocket electric lights at a critical moment during the seance with the result that Mr. Finney is seeking clients and producing so-called spiritualistic phenomena in other fields.

Mr. Arisman's account of the exposure will be given in SUGGESTION for March.

Next month we shall establish "THE FREAK'S CORNER" in this magazine. This column will contain some of the curious contributions and communications in the form of knocks, kicks, etc., that invar-

ably find their way to an editor's desk. As a rule such things find their way into the waste basket, but I am too generous to keep such good things to myself, so I intend to let my readers take an occasional peep over my shoulder and enjoy them with me. I shall publish neither names nor addresses in "The Freak's Corner," and may add an occasional editorial comment. I shall publish every communication just as I receive it, without editing or correcting it in any way. Some of these communications have come from old and valued friends, and if any of them recognize anything they have written in this corner, I want them to take things good naturedly and enter into the spirit in which I shall establish the column.

It Was Suggestion.

Dr. C. E. Goodell, of Newark, N. J., writes an interesting letter by way of comment on Dr. Parkyn's recent editorial on the Arlington Chemical Company's Christian Science brochure. The letter brings out some points of importance, and we give it space here in the editorial columns:

NEWARK, N. J., December 21, 1902.

EDITOR SUGGESTION:

I was very much interested in your editorial on Christian Science and the Arlington Chemical Company in the December issue of SUGGESTION. It brings to mind one or two cases that have come under my observation within the past few years, and I would ask if these cases were not cured by Christian Science? Then tell me what cured them? I am not a Christian Scientist and know nothing of it other than what I have read in the journals from time to time. I cannot understand how these cases could have been cured by this science, owing to the fact that each patient absolutely refused to believe in (as they termed it) such a nonsensical idea as Christian Science, and that it was in their opinion insane to believe that such a method could ever bring about a change for the better after having gone through so many different forms of treatment without benefit.

Case I.—Mrs. X——, a highly educated woman of wealth and social attainments, was taken suddenly ill some years ago with a bowel trouble of some description that had baffled the skill of the very best medical men, including several authorities in New York City and its vicinity. The last physician that was called was a specialist and professor in one of the New York colleges, and he admitted that he could not tell any more about the cause of her trouble than could the previous physicians in the case. However, he decided that alum water would be about the only thing that could possibly benefit her, and therefore advised a visit to the alum water springs of Virginia as a dernier resort. She objected to leaving her husband and children to visit the springs, and while husband and wife were debating on the advisability of her going, a Christian Scientist, one of the shining lights of the church, visited her and asked, "Why don't you allow us to treat you? We are confident that we can establish a cure in your case if you will let us try." "Why," said she, "I don't believe in Christian Science, have no faith in you and could not muster up any faith in your method of healing. However, if you think that you can benefit me in any way, I have no objections to your trying, but I don't believe you can ever help me." "Very well," said the scientist, "we will take your case in hand." Within two weeks there was so decided a change in the patient's condition that it was almost impossible to recognize her. All symptoms had subsided; her skin, which had been brown like leather for years, had changed to its normal color and texture; the bowel trouble had improved, a feeling of well being had taken the place of her miserable condition, and she was amazed at the wonderful change that had taken place in so short a time. She could not account for it. In one month's time she was as well as ever, and friends that had not seen her since the beginning of the change failed to recognize her. She still remains well and also obdurate, not believing in Christian Science. She knows she is perfectly well, but declares she does not know how she got well.

Case II.—Mrs. A——., wife of a traveling man, was called to a distant city to care for her husband, who had been taken ill with fever His condition was such as would not warrant removal. One evening a fire suddenly broke out in the hotel where they were stopping and attained such proportions in a few moments that an immediate removal was necessary. The excited wife dragged her husband from the bed, down two flights of stairs to the street, and when she had reached the pavement she fell, a limp mass, to the ground, totally blind, speechless and paralyzed. Both husband and wife were removed to a place of safety and the husband regained his health. But the wife's condition remained unchanged, and for six years she was a helpless invalid, wholly unable to see or speak. She was, however, able to communicate her wants by the aid of pencil and paper. During these six years of invalidism her husband had procured for her the very best treatment obtainable. He had taken her to Europe at different times to the various health resorts, but all physicians and treatments proved of no avail. She was finally prevailed upon to allow the Christian Scientists to try their power. She, like the first case, having no faith in the science, could not comprehend how they were ever going to do her any good. However, she concluded that they could make her no worse and decided to let them operate. They commenced operations, whatever they were, and in one month's time she walked with aid; and while her eyes were in a terribly bloodshot condition, she could distinguish outlines of various objects. In six months from the beginning of the first treatment she was met by one of her acquaintances in one of the large department stores in New York City doing her own shopping, and she remarked: "Just think, this is the first time I have been out alone and unaided in six years, and I can see and recognize everything almost as well as ever, and I am confident that within a short time I shall be perfectly well. I do not know what has brought this change about—all I know is that I am getting well as rapidly as possible."

Now, Mr. Editor and readers, was not Christian Science instrumental in curing these cases? If not, what was? Auto-suggestion was evidently no factor in either case, as neither of them had the slightest confidence in the scientists as healers. No drugs were taken during the time these cures were going on. I cannot see that hysteria was present in the first case, but it evidently was a factor in the second case, caused by a wrought up condition of the nervous system through strain and worry while attending the husband in his illness and the sudden fright by fire and the anxiety to save her husband from the flames.

What has the Arlington Chemical Company to say in these two cases? Their little brochure will have no weight with intelligent people. There is method in their madness, and any school boy can readily read between the lines "that our business is in jeopardy, and we must at all hazards intercept these people in their nefarious practice of curing the sick, or we and our business will forever sink into oblivion. The Arlington Chemical Company use the same means for advertising to the medical profession as the patent medicine firms. There is really no difference, except that the advertisements of the former appeal especially to the medical profession, while the advertisements of tne patent medicine men appeal to the general public. They both have very clever ways of suggesting their wares.

Now, there is just as large a proportion of unwary and susceptible individuals in the medical profession as out of it, and they bite very easily. I have done it myself many times, and probably shall do it many times more—it will depend altogether upon the way the advertisement appeals to me. We are all susceptible, every one of us, to a greater or lesser degree.

Christian Science is not the only cult that has met with disapproval at the hands of the medical profession. I remember only a few years ago when osteopathy and hypnotism were ridiculed unmercifully by members of our profession—how they decried these "new-fangled notions." The practitioners of both sciences were dubbed "lunatics," "bots" and "scoundrels"—but, now, what a change! Today I can place my hand on ten patients in this city who have been under treatment with these self-same skeptics for an indefinite period, and who have finally been handed over to two osteopaths, with the result that each of these patients has been cured, or is on a fair road

to recovery. How simple these same physicians must feel now! It makes one smile at their previous skepticism, to think that they could so suddenly change; but "Truth is mighty and will prevail."

C. Edwin Goodell, M. D.

The cases cited in this letter are as clear illustrations of the working of suggestion as any one could wish to find. That the patients did not *consciously* participate by way of auto-suggestion does not alter the case.

In both instances as Dr. Goodell gives them there was suggestion at the beginning of the improvement, and, conversely, there was improvement with the first suggestion. No matter what a patient's opinion may be of the means employed to benefit her, she *does have faith in her own improvement,* and this increasingly as the improvement goes on. That these patients did not understand the method of their own cure is not strange. We, all of us, perform every day a multitude of actions, both physical and mental, without thinking at all of the method by which we perform them. Both mind and body work so automatically that we do not need to have a scientific understanding, or even a conscious realization, of all we do. We digest bread and butter—given a good healthy stomach and the bread and butter—whether we have studied chemistry or not; we may have a most excellent digestion, in fact, without knowing a thing about osmosis of liquids. Moreover, we digest normally without any consciousness whatever of the process. A psychological view of the cases given divests them of all mystery. Such a view makes it not only reasonably but convincingly clear that these patients responded much more effectively to the suggestions they received than they themselves realized. There was from the time of the first suggestion, encouragement, hope, a new outlook, a change of thought; and to this change of thought, bodily conditions and functions responded. This, by the way, was as necessary and as beneficial in the case of Mrs. X.'s bowel trouble as in Mrs. A.'s hysteria. The processes of digestion and elimination are very strongly and directly affected by suggestion. I believe that any competent psychologist, either in the field of education or of therapeutics, would agree with me that involuntary auto-suggestion must have played an important part in the recovery of these two persons; and that this action on the part of the patients, involuntary though it was, evidently occurred in response to the suggestions given them of recovery and health.

However, the most significant point of the doctor's letter is the fact that these two cases, after being treated unsuccessfully by some of the ablest medical men in this country and Europe, yielded readily to mental influences. Had these physicians been able to give the proper suggestive treatment, they might have succeeded. As it was, they failed. These are simply the self-eloquent facts.

But as our correspondent quite truthfully says, doctors are very much like other people. The profession, taken by and large, is a mixed lot, so to speak. There is, as the old game of forfeits has it, the "fine, fine, superfine," and alas! the—well, the not so fine, to put it gently. Since there is just as large a proportion of intelligent and progressive men inside the medical profession as out of it, the number of physicians prepared to do scientific, skilful, successful work in psycho-therapy is increasing all the while; and will continue to increase, in response

to the growing demand of the people along this line. The average progressive physician will soon be able to treat successfully by suggestion the multitude of curable cases that now slip through his hands to be cured—if cured at all—by other than professional agencies.

M. F.

Self Explanatory.

Rev. Geo. Buch, of Wellsville, N. Y., purchased some stock in the Motzorongo Co., and desiring to know the standing of the Motzorongo Co., wrote quietly to the office of The Banker & Miner of Mexico in New York city. The Banker & Miner had been publishing some severe "knocks" on different Mexico plantation investments, and Mr. Buch was anxious to see what sort of a "knock" it would "hand out" to the Motzorongo Co. The reply, coming as it does, from a magazine that carries only the advertisements of mining investments, is a source of great gratification to the Motzorongo Co. and its stockholders.

Here is a copy of the letter Mr. Buch received in reply to his inquiry:

THE BANKER AND MINER OF MEXICO.
No. 73 Broad Street.
Publishers.

New York, Jan. 26, 1903.

Rev. Geo. Buch, Wellsville, N. Y.:

Dear Sir—We have thoroughly investigated the Motzorongo Company, about which you wrote us some time ago, and we, after concluding these investigations, have no hesitancy in pronouncing this the very best land proposition out in Mexico. It is certain to prove a winner. Old Carlos Pacheco, the former owner of this estate, spent upwards of $2,000,000 (Mexican) in developing the Motzorongo tract, including sugar machinery, railway, etc. The company which has taken it over is capitalized for only $1,250,000. This fact alone should convince the intending investors of the entire good faith of the promoters. In addition to this, the personnel of the officers includes men of the very highest standing in business in the United States and Mexico. We are familiar with the property operated by this company, and the only reason that we hesitated hitherto to endorse this company has been the fact that we were not certain that the Motzorongo Company owned the Motzorongo tract as well as the Josefinas. Having satisfied ourselves that the company owns this tract as well as the Posefinas, we are satisfied to pronounce this a gilt edge investment.

Colonel J. A. Robertson, the first vice-president of the company, is one of the most enterprising men and citizens of the Republic, and J. O. Rice, legal representative in Mexico, is a gentleman of the highest character, whose standing and ability are unquestioned.

Knowing, as you do, our opposition to plantation schemes in Mexico, on account of the very unreliable character of most of the promoters and the fraudulent character of the projects, you will, no doubt, take pleasure in reading what we take pleasure in writing, that there is at least one company whose project is not only honest, but feasible. In view of this letter, you will acquit us of any prejudice to plantation investments and agricultural projects; per se; it is our desire only to enable our readers to avoid the bad and embrace the good that we have exercised such great care in the investigation of these projects before lending to them the color of our endorsement.

Yours very truly,
Banker & Miner Pub. Co.,
By W. A. Ryan, Mgr.

Dict. W. A. R.

I might add that besides the Motzorongo and Josefinas properties, which combined contain only 50,000 acres, and on which the Banker & Miner based its report, the Motzorongo Co. owns the following valuable properties: Ranchos Ojos de Agua, Cuchilla de Oio de Agua, El Pornenir, El Presidio, El Paraiso, Frontuos de Motzorongo and Barranca de Seca. With the exception of the Josefinas, which is 14 miles distant from Mot-

zorongo proper, the properties adjoin one another and bring the combined fine tropical land owned and controlled by the Motzorongo Co. up to the enormous figure of 165,000 acres—over 258 square miles.—Ed.]

Mr. Carey's liberal, broad minded article "Do the Dead Return" should be carefully read by every investigator of occult phenomena. "The Law of Psychic Phenomena," one of the books he advises everyone to read, will be sent from this office to any address for $1.50, or with a year's subscription to SUGGESTION for $2.00.

There's many a trouble
Would break like a bubble,
And into the waters of Lethe depart,
Did not we rehearse it,
And tenderly nurse it,
And give it a permanent place in the heart.
Resolve to be merry,
All worry to ferry
Across the famed waters that bid us forget;
And no longer fearful,
But happy and cheerful,
We find life has much that's worth living for yet.

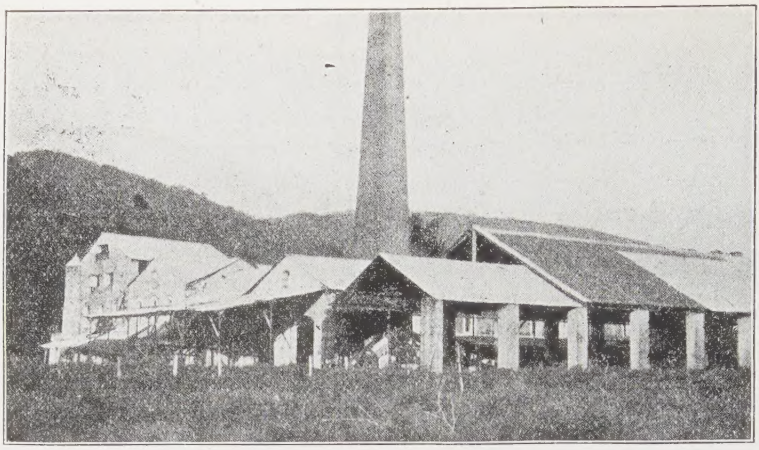
—*Magazine of Mysteries.*

Talking.

Talking is one of the best of all healthful recreations, and a person who understands the art possesses a most useful and enjoyable accomplishment. No dinner-table is well appointed without good talkers, and the basis of interesting conversation is reality. After a course of London dinners, Sir Walter Scott said: "The bishops and the lawyers talked better than the wits," that is, the wits talked for the sake of talking, and the Church and the Law had something to talk about. Yet specialties and hobbies are not admissible at a dinner table, and a person who can only talk on his own fad has no business in society, for any conversation at the dinner-table that is a strain on the attention or patience soon becomes irksome; indeed, one of the chief elements of pleasant company is a readiness to talk or to be talked to on any rational subject. The most charming talkers let a bright listener see their thoughts in formation, for talk that has been prepared has a ready-made flatness. It is the aerated thought of the moment that has the sparkle; and a good talker finds the right word by instinct, as a clever horse on a bad road always puts his foot in the right place. This fact makes the good talker also a good listener, because his best conversation will follow brightly and instantly the lead that others give it, and it prevents, likewise, the worst of all conversational faults—monopoly. Dean Swift thought "no one ought to talk at a dinner-table longer than a minute at a time," and his rules for such conversation are so admirable that they might be printed on our dinner *menus*—

Conversation is but carving;
Give no more to every guest
Than he's able to digest.
Give him always of the prime,
And but little at a time.
Carve to all but just enough,
Let them neither starve nor stuff.
And that you may have your due,
Let some neighbor carve for you.

However, we must make some allowance for our duller intellects. If we all had Dean Swift's genius we might all make minute speeches.—*Dietetic and Hygienic Gazette.*



$300,000 SUGAR MILL ON MOTZORONGO.

The Motzorongo Company

Capital Stock, $1,250,000

Owners of 165,000 acres (over 250 square miles) of Mexican, tropical, rubber, pineapple, banana, sugar and coffee lands offers $400,000 worth (40,000 shares) of its treasury stock for sale at par. This stock will be sold at $10.00 per share each share being the equivalent of over 1 2-5 acres of the plantation, on which there are already improvements that could not be duplicated for $500,000 in gold. The plantation is in running order now and will probably pay a

20 Per Cent Dividend in 1903

Every $10-share will be worth $50 in a short time and will continue to increase in value rapidly.

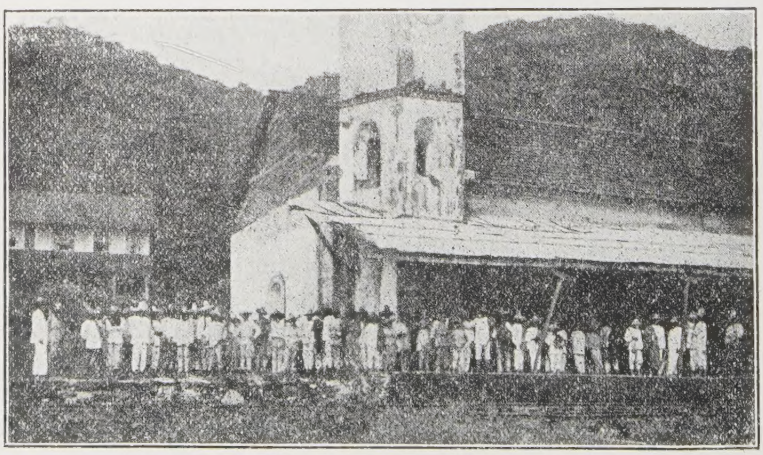
☞We have 60,000 acres of the finest sugar-cane land in Mexico and sugar cane yields $200 per acre.

There are a number of good Mexican plantation investments offered to the public, but this one is far ahead of them all. Many of these companies with 1000 to 7000 acres are capitalized for $300,000 to $2,500,000, while Motzorongo with its 165,000 acres and $500,000 worth of improvements, is capitalized for only $1,250,000 and its assets at the present time are worth more than the total capitalization.

The Chance of a Lifetime

The block of 40,000 shares is the only stock of Motzorongo that will be offered at par, and as it is to be kept a close corporation and no more funds will be required, this will be the only opportunity to purchase stock. A few shares of this stock purchased now will yield a handsome

Income for Life



PAY DAY AT MOTZORONGO